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BHĀGAVATA PRADĪPIKĀ

Bask in the Illumination of the Bhāgavatam

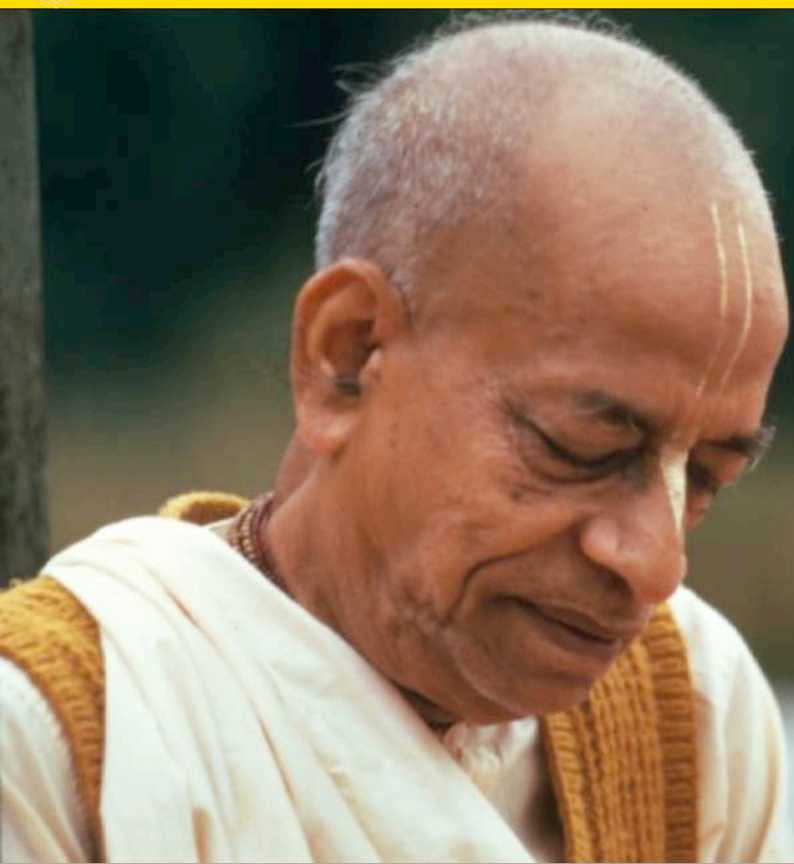
A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness

**NR̥SIMHA-
CATURDAŚĪ
SPECIAL**

**SELFLESS
AND
SEAMLESS
DEVOTION**

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**FROM THE DESK OF
THE FOUNDER ĀCĀRYA**

PRAY TO LORD NṚSĪMHA-DEVA

By His Divine Grace
A. C. Bhaktivedānta
Swāmi Prabhupāda

Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsimha-deva as Prahlāda Mahārāja did.

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless.

Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsimha-deva, who killed Hiraṇyakaśipu, the personification of material desire. Hiraṇya means "gold," and kaśipu means "a soft cushion or bed." Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiraṇyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsimha-deva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsimha-deva as Prahlāda Mahārāja did.

Therefore we should pray to Lord Nṛsimha-deva to sit in our hearts. We should pray, bahir nṛsimho hṛdaye nṛsimhaḥ: "Let Lord Nṛsimha-deva sit in the core of my heart, killing all my bad propensities. Let my mind become clean so that I may peacefully worship the Lord and bring peace to the entire world."

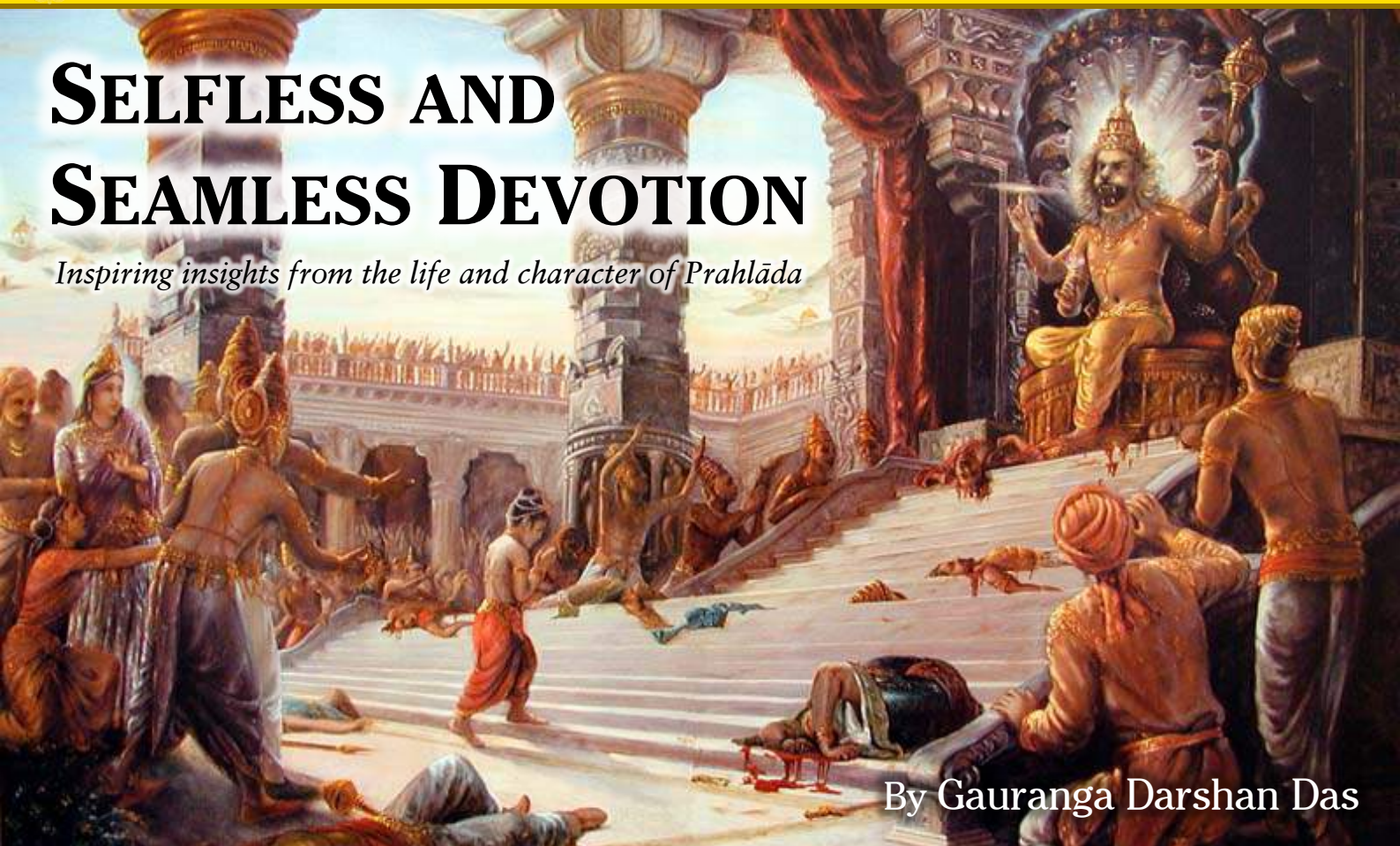
(SB 5.18.8-9 Purport)





SELFLESS AND SEAMLESS DEVOTION

Inspiring insights from the life and character of Prahlāda



By Gauranga Darshan Das

Devotional service rendered to God with an unmotivated heart and unwavering regularity completely satisfies the self.

The Unobstructed Flow of Bhakti

Did you ever notice the flow of oil being poured into a bowl? Compare it with the flow of water being poured into a cup. The difference is that the flow of oil (*taila dhāra*) is seamless and consistent without obstruction, resembling a glossy finished column. On the other hand, the flow of water (*jala dhāra*) is unsteady, obstructed, sprinkling water particles around. While the former seems to be focused on reaching its destination, the later seems to get distracted with diverted attention.

Achieving anything in life needs focus and determination. If our efforts and attitudes are consistent like the flow of oil, we can achieve our intended goals easily and quickly. But if our endeavors are distracted and inconsistent like the flow of water, our success is hampered. In spiritual life, consistent focus on spiritual practices is of vital importance.

Bhakti or pure devotional service unto the Lord Kṛṣṇa or Viṣṇu is described to be *ahaituki* and *apratihata*.

Ahaituki means not to have any selfish agendas behind one's spiritual practice. *Apratihata* means not to have any interruptions or irregularities in the practice. **Advancement and satisfaction in *bhakti* depend on the purity of our intent and consistency of our attempt.**

In this world, our devotion to God is often obstructed by obstacles of various types. When reversals come, a spiritual seeker strives to remain focused in one's devotion by deriving inspiration from exemplary devotees. A wonderful example of such selfless and seamless devotion to God is seen in the life of a young devotee named Prahlāda.

Transmission that Transcends All Barriers

Prahlāda was the son of a great demoniac king named Hiraṇyakaśipu. When Prahlāda was in the womb of his mother Kayādhū, Hiraṇyakaśipu went to perform austerities to get boons from Lord Brahmā, the creator of the universe.



At that time, the demigods attacked the demons and arrested Kayādhū to kill her child after he is born. But Nārada Muni stopped the demigods and gave shelter to pregnant Kayādhū in his own hermitage.

Nārada Muni then taught Kayādhū the principles of spiritual life and the glories of devotional service unto the Supreme Lord Viṣṇu. But Kayādhū could not hear those teachings attentively as she was anxious about her husband's return and her child's well-being. However, Prahlaḍa, who was still within Kayādhū's womb, heard those divine instructions very eagerly, that resulted in his unflinching devotion to Lord Viṣṇu.

In a communication system, when the transmitter of a signal is potent and when the receiver is perfectly tuned into those signals, the transmission of data takes place very effectively. Similarly, in spiritual communication, when the *guru* is an advanced devotee of Kṛṣṇa, and **when the disciple is eager to receive knowledge and inspiration from the guru, the transmission of bhakti takes place effectively.** Being in the mother's womb with undeveloped senses was no barrier for Prahlaḍa to receive the knowledge of *bhakti* from Nārada Muni.

Age, Caste and Company Are No Bar

Hiraṇyakaśipu, after having received rare boons from Lord Brahmā, became puffed up. Out of his hatred for Viṣṇu and falsely thinking himself to be the supreme controller, he stopped the worship of Viṣṇu in his kingdom and tormented Viṣṇu's devotees in various ways.

Although Prahlaḍa was the son of such an envious demon, Prahlaḍa himself had no demoniac tendencies or attachment to his father's extensive property and influence. His heart was filled with love for Lord Viṣṇu, and as a result, the so-called privileges and pleasures of this mortal world seemed trivial to him.

Little Prahlaḍa, hardly five years old, was sent to school where the children of demons studied politics and diplomacy under materialistic teachers named Śaṇḍa and Amarka. Prahlaḍa never liked those teachings and was fixed up in the teachings of *bhakti-yoga* given by Nārada Muni.

Prahlaḍa's demoniac birth, tender age, and the company of those who hated Lord Viṣṇu didn't have an impact on his devotion to Viṣṇu. When our internal consciousness is focused on our beloved objective, the external obstacles cannot hamper our success. **Though the external atmosphere is surcharged with nondevotional vibrations, a determined devotee's inner atmosphere is immersed in love for God.**



Generally, we are influenced by the people around us. But if we are determined and prayerful, we can transcend the influence of negative association and achieve our higher goals. Prahlaḍa, through his constant absorption in Viṣṇu, was effortlessly overcoming every crisis.

Fearlessness in Facing Confrontations

Hiraṇyakaśipu once tested Prahlaḍa's knowledge by asking him to repeat what he had learned from his teachers. Ignoring the topics taught by his materialistic teachers, Prahlaḍa fearlessly repeated the essence of the teachings of Nārada Muni, his real teacher. He instructed his powerful father that worshipping Lord Viṣṇu is in the best interest of every human being.

*śrī-prahrāḍa uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam*



*iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā
tan manye 'dhītam uttamam*

Prahlāda Mahārāja said: “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.” (SB 7.5.23-24)

Prahlāda fearlessly explained to his father that the materialistic way of life entangles one in this world, but service to the devotees of Kṛṣṇa frees one from material contamination and elevates one to the spiritual platform.

Even when his teachers Śaṇḍa and Amarka chastised Prahlāda, he didn't budge even a little from his determination in *bhakti*. He fearlessly spoke the truth, which was against their philosophy of discriminating between people as friends and enemies. He said that every living being is a part of God and His servant and thus they are all one in quality.

Facing a fierce demon and boldly confronting his conceptions is not possible for an ordinary person. A tender child generally fears chastisement and punishment from a strict elder, but Prahlāda boldly opposed the demoniac philosophy of Hiraṇyakaśipu and his teachers, while simultaneously being humble and respectful to them. **Fearlessness and humility are the natural symptoms of surrender to God.**

Even Deadly Dangers do not Matter

Enraged at Prahlāda's staunch devotion to Lord Viṣṇu, hard-hearted Hiraṇyakaśipu tried to kill him. But Hiraṇyakaśipu couldn't kill Prahlāda by throwing him under the feet of big elephants, by throwing him among huge snakes, by employing destructive spells, by hurling him from the top of a hill, by conjuring up illusory tricks, by imprisoning him, by administering poison, by starving him, by exposing him to severe cold, winds, fire and water and by throwing heavy stones to crush him.



Throughout these extreme abuses and mistreatments, Prahlāda's faith in Lord Viṣṇu and His protection didn't diminish even slightly. Further he absolutely had no bitter feelings towards Hiraṇyakaśipu, who tormented him in many ways. **A devotee is *ajāta-śatru*; he is never hateful of anyone, even towards those who hate him.**

Developing faith in God's protection is very rare. Even after attaining some faith, it is tested and disturbed by the inevitable calamities of this world. Ordinary people lose faith in God's protection or blame God for their difficulties. Śrīla Prabhupāda writes, “In case of benefit, no one will deny that it is God-sent, but in case of loss or reverses one becomes doubtful about how the Lord could be so unkind to His devotee as to put him in great difficulty.” (SB 1.17.22 Purport).

Advanced devotees like Prahlāda accept even reversals as God's blessings. Śrīla Prabhupāda writes, “A devotee's conclusion is that no one is directly responsible for being a benefactor or mischief-monger without the sanction of the Lord; therefore, he does not consider anyone to be directly responsible for such action. But in both the cases, he takes it for granted that either benefit or loss is God-sent, and thus it is His grace.” (SB 1.17.22 Purport).



Divine Teachings in Demons' Arena

When the attempts to kill Prahlaḍa failed, he was sent to school again. When his classmates called him to play in the absence of their teachers, Prahlaḍa spoke to them in sweet words about the futility of material life.

Prahlaḍa said, “One shouldn’t waste the rare and valuable human life for sense gratification and get entangled in materialistic family affairs. A human being should perfect one’s life by worshiping the infallible Supreme Lord Viṣṇu with *bhakti*. Nothing is unobtainable when Lord Viṣṇu is satisfied. The pure spirit soul gets entangled due to material intelligence. *Bhakti* or devotion to Lord Viṣṇu is the best path that disentangles the soul from material existence.” Thus Prahlaḍa urged his classmates to take to *Viṣṇu-bhakti*.

Prahlaḍa’s gentle demeanor attracted all his schoolmates who were not very much contaminated by their materialistic surroundings. They loved Prahlaḍa’s teachings and rejected the instructions of Śaṇḍa and Amarka. Just as Nārada Muni’s pure teachings inspired Prahlaḍa although he was within his mother’s womb, Prahlaḍa’s pure teachings inspired his schoolmates, although they were mere children and sons of demons.

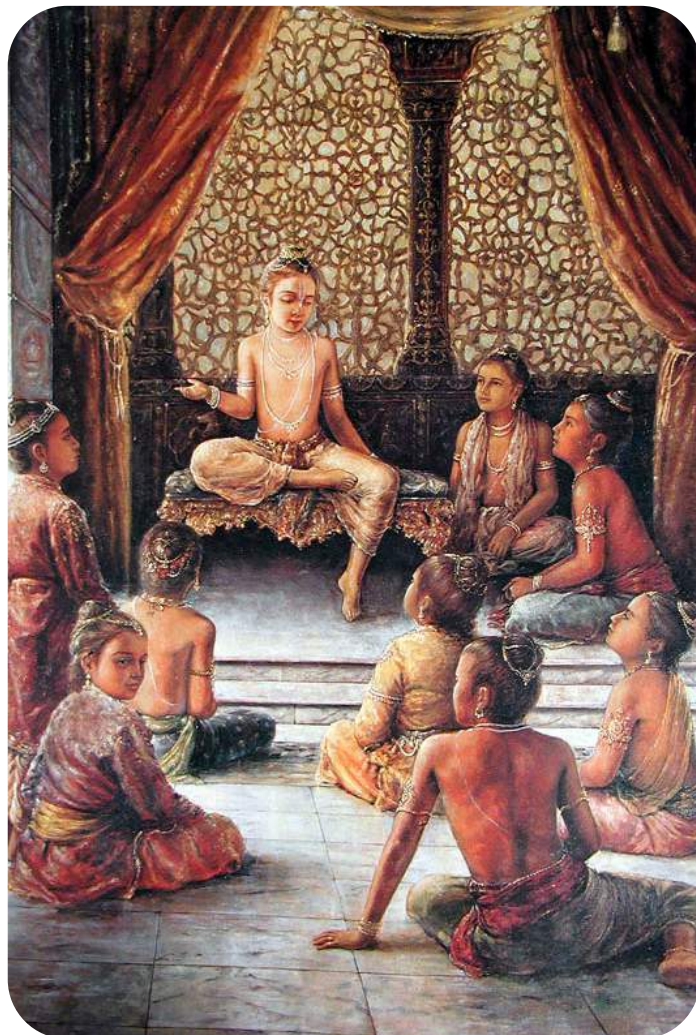
Inspiration in bhakti flows effectively when the hearts of both the proponent and the recipient are pure.

After all, it’s the power of God!

Śaṇḍa and Amarka reported about Prahlaḍa’s activities in school and Hiraṇyakaśipu became furious. Perplexed about how his five-year-old boy could be so fearless, Hiraṇyakaśipu asked Prahlaḍa, “You rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power have you become so impudent that you appear fearless and overstep my power to rule you?”

Prahlaḍa Mahārāja replied: “The source of my strength, is also the source of yours. Indeed, the original source of all kinds of strength for every single being is Lord Viṣṇu.” An advanced devotee is convinced that not only he or she but every living being is ultimately dependent on the Supreme Lord’s power. Without the Lord’s sanction, not a blade of grass moves.

When we love someone, we feel their presence always and everywhere. *A devotee who is in love with the omniscient Godhead feels His presence and sees Him everywhere at all times.* On the other hand, an atheistic



person devoid of love of God cannot see the all-pervading God anywhere. Although having no qualification to see God, he challenges the devotees to show God.

Hiraṇyakāśipu threatened to kill Prahlaḍa and challenged him if his God were present in a pillar in the assembly hall. Knowing the all-pervading nature of the all-powerful Supreme Lord, Prahlaḍa firmly said, “Yes!” Hiraṇyakaśipu struck the pillar in rage. To prove the words of His devotee true, that God is all-pervading, the Supreme Lord Viṣṇu appeared from the pillar in an unprecedented form as Nṛsimha-deva, half-man and half-lion.

After enjoying fighting pastimes for some time, Lord Nṛsimha-deva placed Hiraṇyakaśipu on his lap and killed him at the time of sunset, on the doorway, merely with His nails. The demigods celebrated the Lord’s deed and offered Him various prayers.

Accomplished but not Arrogant

None of the prayers of the demigods could pacify the angry Lord Nṛsimha-deva. Even Lakṣmī-devī, the Lord's eternal consort, was fearful of approaching Him. Then Lord Brahmā requested Prahlāda to pacify Nṛsimha-deva.

Although Prahlāda was the chosen one to pacify the Lord when all the great demigods and sages failed to do so, Prahlāda didn't feel superior to them. **A humble Vaiṣṇava who is fully qualified to serve the Lord still thinks oneself extremely low.** He is never falsely proud of his qualifications. Prahlāda prepared himself to offer prayers to the best of his ability, for his own purification.

In his heartfelt prayers, Prahlāda showed his deep humility, devotion, eagerness for shelter, fear of conditioned life, compassion for the fallen souls, knowledge of the Godhead's unlimited opulence and his gratitude towards his *guru* Nārada Muni who taught him *bhakti*. In his various prayers, Prahlāda indirectly indicated and directly declared that *bhakti* is the ultimate refuge and that the material opulences are futile.

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejah-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhānāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

Prahlāda Mahārāja said: "One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence, and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him." (SB 7.9.9)

Its not a Business Transaction

Lord Nṛsimha-deva was very much pleased with Prahlāda's prayers and told him to ask for any benediction he wanted. Considering material benedictions to be impediments in *bhakti-yoga*, Prahlāda told Nṛsimha-deva not to tempt him with boons, and that he wasn't a selfish merchant to trade his devotional service for some material benefit.



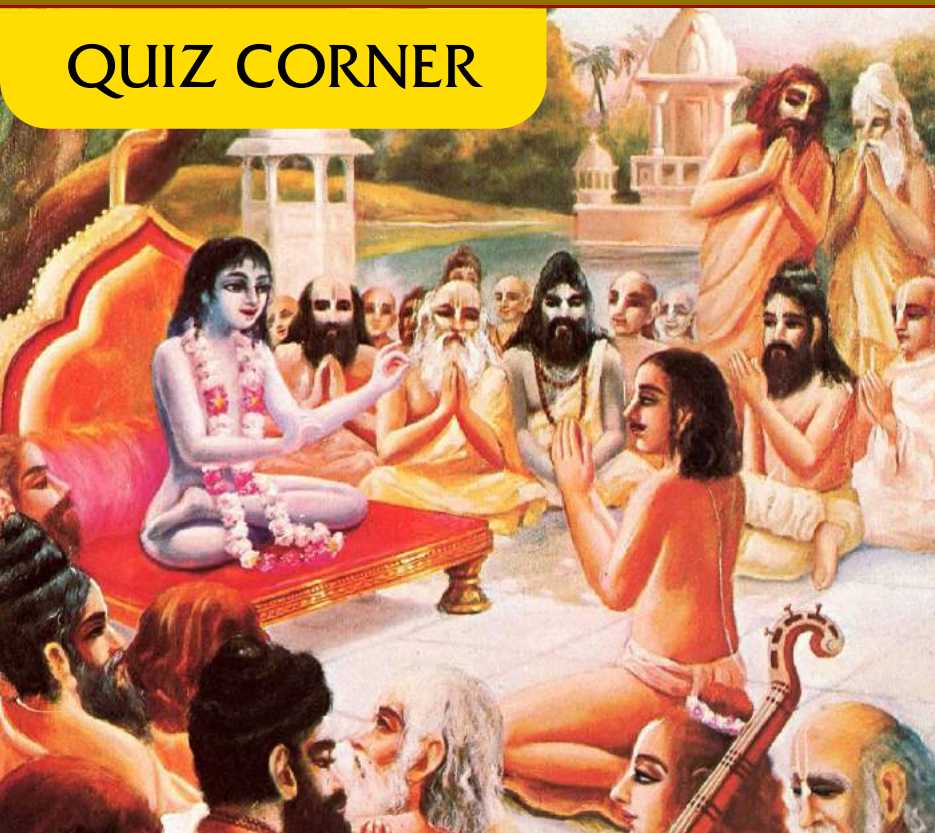
Prahlāda said, "A servant who desires material profits is not a qualified servant. A master who bestows boons to maintain his position is not a pure master. I am Your unmotivated servant, and You are my eternal master not 'dependent' on my service. If at all You want to offer me some boon, may I not have any material desires." Prahlāda then requested the Lord to excuse his father, and the Lord said that Hiranyakaśipu has been purified along with twenty-one generations.

Thus Prahlāda serves as an unparalleled and an ideal example of selfless and seamless devotion unto Lord Viṣṇu. By the mercy of Nārada Muni, Prahlāda received the seed of *bhakti*, and by performing *bhakti* without motivations and interruptions, he became so exalted experiencing the bliss of *bhakti* within him at every moment.

Progress in *bhakti* depends on the intent and intensity of one's practice. If one performs *bhakti* with selfish motivations and undue interruptions, he cannot experience the intended pleasure of heart. Both candle and a 2000-watt bulb can light a dark room. But the dim candle flame illuminates a corner of the room, while the bulb illuminates the entire room. Similarly, if one's practice of *bhakti* is weak and wavered like the dim flame of a candle, one cannot derive full pleasure that *bhakti* can offer. On the other hand, if one's performance of *bhakti* is powerful as a 2000-watt bulb, one experiences the full bliss of *bhakti*. Therefore, seeking inspiration from the character of little Prahlāda, let us take our baby steps to intensify our absorption in the practice of devotional service. ☀



QUIZ CORNER



Name at least four pairs of spiritual masters and disciples (guru-śiṣya) who recited and heard Śrīmad-Bhāgavatam

Mail your answer to pradipika@vidyapitha.in with "May Quiz Corner" in the subject. The answer along with the your name will be published in the next issue.



The names of the seven islands (dvīpa) in bhūmandala:
Jambu, Plakṣa, Sālmālī, Krauñca, Kuśa, Śāka and Puṣkara

Winners:

1. Pritam De
2. Vibhu Tripathi
3. Satyapal Singh

VERSE OF THE MONTH



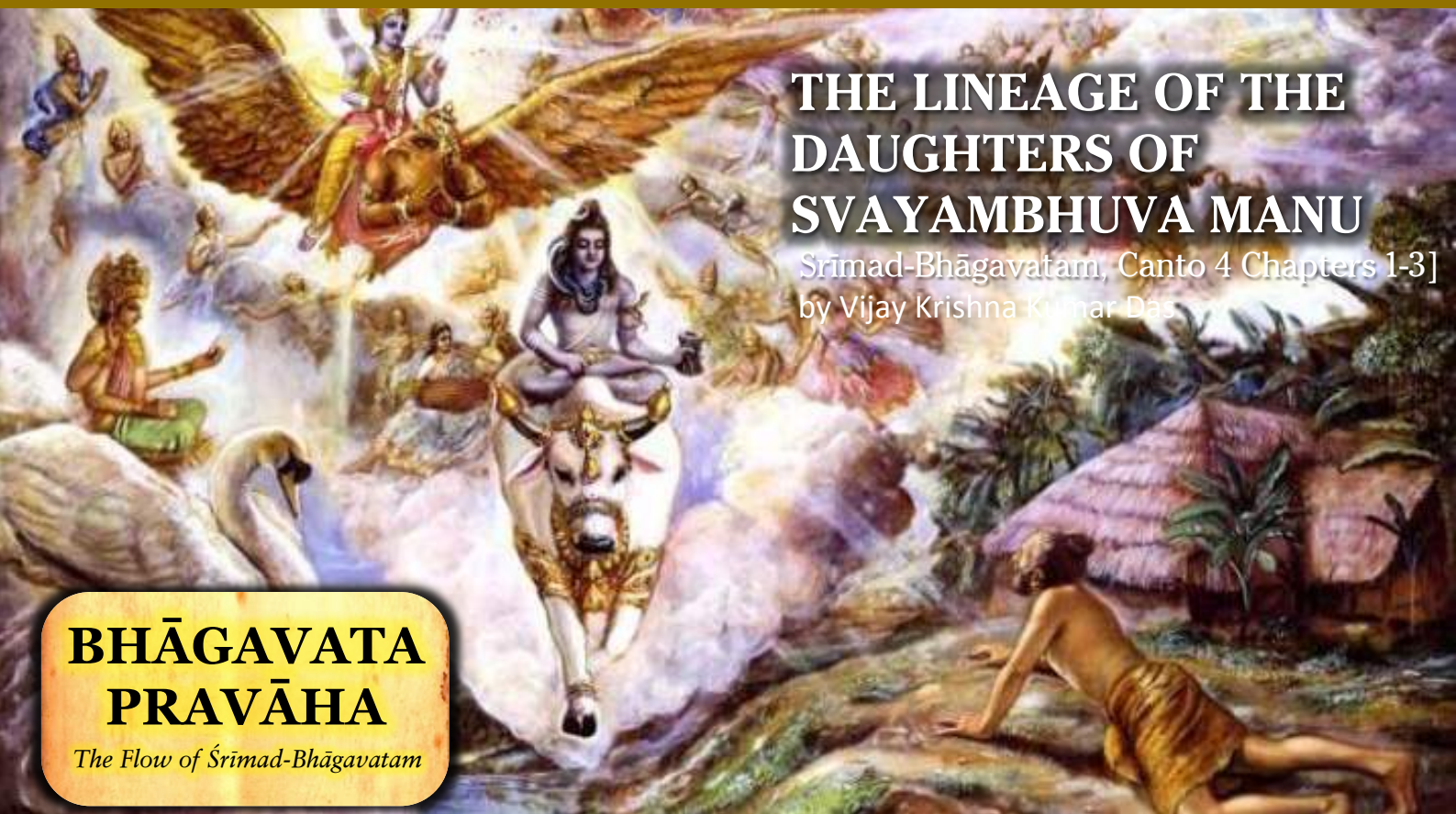
Glory of Hearing in Association of Devotees

yat-saṅga-labdham nija-vīrya-vaibhavam
tīrtham muhuḥ saṁspṛśatām hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajam
ko vai na seveta mukunda-vikramam

By associating with devotees one can hear about the Lord whose influence is uncommon. Bathing in the Ganges can purify the heart only after a long time. But hearing about the Lord purifies the heart very quickly because He personally enters it in the form of sound vibration. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

(5.18.11 – Prayer to Lord Nṛsiṃha by Prahlāda in Hari-varṣa)





BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

THE LINEAGE OF THE DAUGHTERS OF SVAYAMBHUA MANU

Śrīmad-Bhāgavatam, Canto 4 Chapters 1-3]

by Vijay Krishna Kumar Das

Maitreya describes the lineage of Devahūti's daughters and also that of Manu's other daughters, Ākūti and Prasūti. (4.1) While describing the descendents of Svāyambhuva manu, Maitreya ends with Dakṣa's hatred towards Lord Śiva, This evokes a doubt in Vidura who further enquires into the matter. (4.2-3)

Genealogical Line of Ākūti

Svāyambhuva Manu begot three daughters in his wife Śatarūpā, namely Ākūti, Devahūti and Prasūti. Ākūti was married to Prajāpati Ruci on the condition that the son born of her be returned to Manu as his son. Prajāpati Ruci begot in Ākūti – Yajña, an incarnation of the Lord and Dakṣiṇā, a partial expansion of Lakṣmī. Manu brought home Yajña gladly, and Ruci kept Dakṣiṇā with him. Later on, Yajña married Dakṣiṇā, and begot in her twelve children, who were all together called Tuṣitas.

Genealogical Line of Devahūti

As already discussed previously, Manu handed over Devahūti to Kardama Muni, who begot nine daughters and a son in her. The nine daughters were Kalā, Anasūyā, Śraddhā, Havirbhū, Gati, Kriyā, Ūrjā (Arundhati), Citti (Sānti) and Khyāti. They were married to the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Vasiṣṭha, Atharvā and Bhṛgu respectively. Anasūyā, the wife of Atri gave birth to three sons who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. When Vidura heard this, he became inquisitive and desired to know that how the three dieties - the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni.

Story of Atri Muni

Atri Muni was engaged in performing severe austerities with his wife, Anasūyā with a desire to beget a son. He remained standing on one leg for one hundred years, eating nothing but air. His thoughts were, "May the Lord of the universe, of whom I have taken shelter, offer me a son exactly like Him". By virtue of his austerities, a blazing fire came out of his head, burning the three worlds. The three principal dieties saw this and went to his hermitage. Atri eagerly approached them and offered them respects. With folded hands he offered prayers in sweet words, "O Brahmā, Viṣṇu and Śiva, whom among you have I called by my prayer? I called for one Lord, but three of you have come. Please be merciful and let me know how this happened, for I am bewildered." Atri was unsure who the Lord of the universe was, therefore he asked whom he had called for. The three Lords smilingly said, "Your wish will be fulfilled. You will have sons who will represent a partial manifestation of our potencies, and will spread your reputation". Thus Soma, Dattātreya and Durvāsa were born to Atri who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā.





Genealogical Lineage of Prasūti

Matreya continued, “Manu handed over Prasūti to Dakṣa, whose descendants spread over throughout the three worlds. Prasūti gave birth to 16 beautiful daughters. 13 of them got married to Dharma. Dharma begot in Murti, Śrī Nara-Nārāyaṇa ṛṣi and 12 more sons in other twelve wives. Out of remaining three daughters, Svāhā got married to Agni and gave birth to 3 fire-gods, who then gave birth to 45 more fire-gods. Also, Svadhā got married to the Pitas and gave birth to 2 daughters. The youngest daughter of Dakṣa, Sati got married to Lord Śiva. They had no children. Sati gave up her body before attaining a mature age due to her father Dakṣa, offending Lord Śiva.” Hearing Dakṣa’s hatred towards Lord Śiva, a doubt evoked in Vidura. He asked the cause of their bitter quarrel that resulted in the death of Sati, to which Maitreya replies as follow.

Envious Dakṣa

Once the leaders of the universe performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled. When Dakṣa entered the assembly, everyone except Brahmā and Śiva stood up. Dakṣa offered respects to his father Brahmā, however became angry to see Lord Śiva not showing him any respect. He blasphemed Lord Śiva calling him with words like shameless, proud, impure, unclean and so on. He even cursed him to not have a share in the sacrificial oblations and then left the assembly.

Curse And Counter-curse

This made Nandīśvara very angry. He countercurse Dakṣa and all the brāhmaṇas who tolerated Dakṣa’s impudence. He angrily uttered, “Let Dakṣa very shortly have the head of a goat and his followers continue in saṁsāra and always remain attached to fruitive

activities”. In return Bhṛgu cursed, “Let the followers of Lord Śiva become atheists, be diverted from scriptural injunctions, become addicted to wine, flesh and take shelter of heretical views.” Seeing this Lord Śiva became morose and left the place. In this way tension continued between Dakṣa and Lord Śiva for a long time. Further when Brahmā appointed Dakṣa the chief of all Prajāpatis, he became very proud. He performed a sacrifice called vājapeya and followed it with a greater sacrifice, but neglected Lord Śiva and his followers.

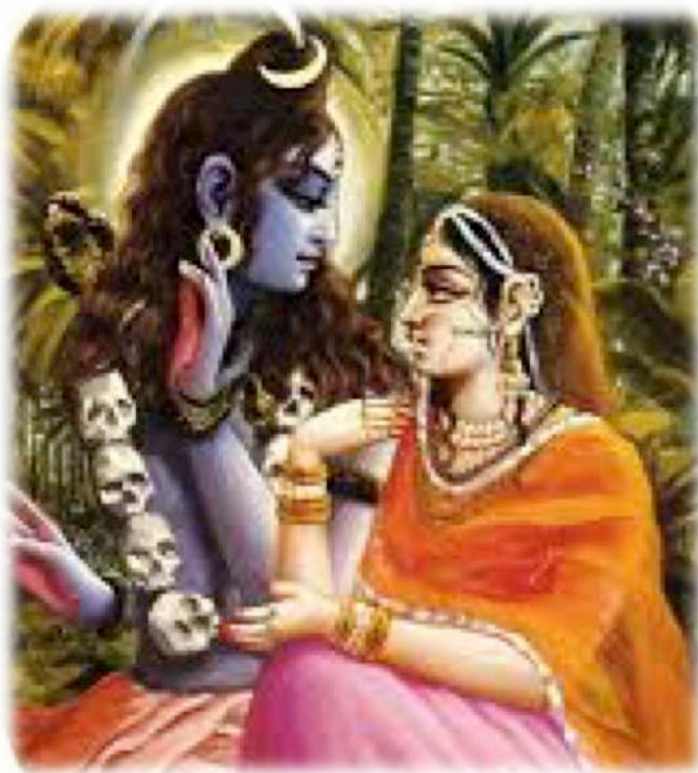
Sati Desires to Attend The Sacrifice

When Sati saw the well dressed, ornamented wives of the upadevas going for the sacrifice, she became desirous and tried to convince Lord Śiva to allow her to go for the sacrifice giving various reasons although uninvited.

Going will Cause Harm

Lord Śiva said, “One can go to a relatives house uninvited only if the host is not a fault finder. The six qualities of saintly people— knowledge, austerity, wealth, beauty, youth and heritage – become faults in a proud person, who cannot see the glories of great personalities. You may be favourite daughter of Dakṣa, but he will not respect you because of your connection with me. Out of envy Dakṣa has insulted me with cruel words, but I am innocent. If you neglect my words and go the future will not be good for you. When a most respected person is humiliated by a relative, it will be equal to death. ”

To be Continued...





In a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations. (SB 7.2.21)



In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the Supreme Personality of Godhead, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time. (SB 8.3.5 P)



A criminal is put in prison and punished by the government, but the same government, if it likes, can release the criminal from imprisoned life. Similarly, we must know conclusively that our material condition of suffering has been allotted to us by the Supreme Personality of Godhead, and if we want to be saved from this suffering, we must appeal to the same controller. (SB 7.9.22 P)

ANALOGY ARENA

Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the śrutis and smṛtis to make sure that the human mission is successful. (4.18.3 P)



Just as a person not inclined to die must nonetheless give up his longevity, opulence, fame and everything else at the time of death, so, at the appointed time of victory, one can gain all these when the Supreme Lord awards them by His mercy. (SB 6.12.13 P)



The devotional service performed according to the direction of the spiritual master and the devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead are both same. They are like unripe and ripe mango. Both are mango. The difference is that one stage is unripe and the other is ripe and more relishable. (4.9.11 P)





PARI PRAŚNA



Question: Who can always be victorious?

Answer: Victory is always with the Supreme Personality of Godhead. As for the subordinate living entities, they fight under the arrangement of the Supreme Personality of Godhead. Victory or defeat is not actually theirs; it is an arrangement by the Lord through the agency of material nature. Pride in victory, or moroseness in defeat, is useless. One should fully depend on the Supreme Personality of Godhead, who is responsible for the victory and defeat of all living entities.

Karmaṇy evādhikāras te mā phaleṣu kadācana: "You have a right to perform your prescribed duty, but you are not entitled to the fruits of actions." One must act sincerely, according to his position. Victory or defeat depends on the Lord. (SB 6.12.7 P)

Question: What can bring about peace and prosperity in human society?

Answer: Whatever a person may be in the estimation of the social order of things (king, leader, learned scholar, scientist, artist, etc.), if he tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind, for which he is hankering life after life. Peace of mind, or in other words the healthy state of mind, can be achieved only when the mind is situated in the transcendental loving service of the Lord.

The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the

father, as faithful sons. This very mentality will at once bring peace and prosperity to human society. (2.6.6 P)

Question: What is vasudeva platform?

Answer: The vasudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion and ignorance—and one can therefore see the Supreme Personality of Godhead. (SB 4.9.29 P)

Among the three modes, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. The Supreme Personality of Godhead is on the platform where goodness or knowledge is not disturbed by passion and ignorance. (*sattvaṁ viśuddhaṁ vasudeva-śabditaṁ*) This is called the vasudeva platform. It is on this platform of vasudeva, that Vāsudeva, or Kṛṣṇa, is revealed (*yad iyate tatra pumān*). (SB 8.5.29 P)

Question: What is the difference in the death of a devotee and that of a nondevotee?

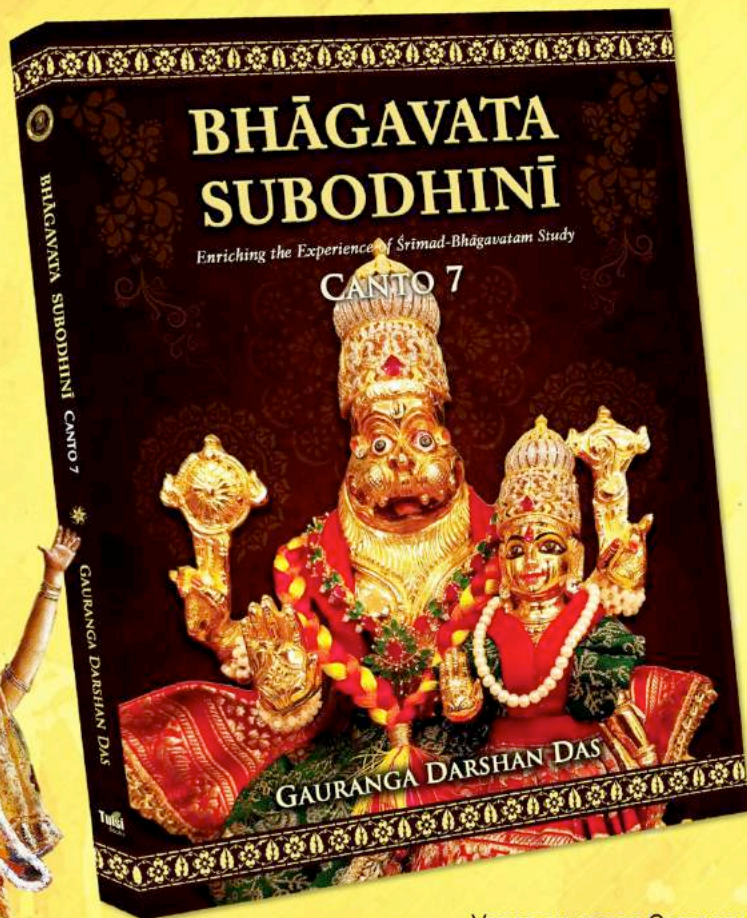
Answer: In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. (SB 4.12.30 P)

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.





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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

For the ordinary living beings the law of nature is there for all actions and reactions, but Lord is always anxious to put His devotees on the right path.(SB 1.19.47 P)